

the

Community

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Lest we forget...



Resistance is the Secret of Joy!

- Alice Walker

Vol. 12 No. 1

November 1993

Responses to *the Emily*

September 19, 1993

To the Editors

Re: The Chilly Climate Issue

Ten Suggestions on How to Court Fascism:

1. Promote book burning (p7). All fascist movements start with this simple (-mind-) act of censorship/silencing.

2. Use propaganda techniques perfected by Joseph Goebbels.

3. Turn all issues into two-sided morality debates. Permit no gray areas. This will ensure that there is no room for impartial information gathering or unbiased reporting.

4. Create the "enemy". Suggestions: all white males, (dead or alive), and all women who are too stupid to understand that your particular feminism is the only feminism.

5. Label any woman who does not support your ideology or viewpoint as "non-feminist" ("Harassment Deja Vu," p10), or "anti-feminist" ("Academic Freedom," p 9), or as "quiet women who promote the self-aggrandizement of male professorial egos." Insinuate that these "quiet women" get into grad school for reasons other than academic achieve-

ment ("Disrupting the Discourse," p8). Then, when the 'quiet ones' get angry, ridicule them for taking it personally.

6. Silence the enemy. Do not print anything written or said by the enemy unless it is out of context, or a damaging misquote (Patriarchal Paradigm, p3). Never print a full article written by the enemy. Someone might actually read it, and begin to think as an individual.

7. Print only letters to the editor that support the editor's point of view.



8. Disregard the foundations of democracy, i.e. fair representation, due process, and the doctrine of "innocent until proven guilty".

9. Promote "small acts of every-day terrorism (p7)."

10. Celebrate irrationality, illegality, and violence.

Sara J. Pash
Political Science Department
4th Year, Honours Program

September 24, 1993

Re: Chilly Climate Report Inquiry

I am writing to you as a 1992 graduate of the political science department in relation to the present inquiry on sexism and discrimination.

I attended the University of Victoria from 1985-1992. During this time I was involved in feminist activism and student politics. This involvement included the following activities: I was the Editor of "The Emily" (Canada's first campus feminist newspaper); volunteer of the UVic Women's Centre Collective; Coordinator of the UVic Women's Centre; Fundraiser for Women's Projects in Central America; member of the UVic anti-war coalition; and Executive Director/Vice President of Student Services on the University of Victoria Student's Society. Throughout these years I was always motivated by (radical/socialist) feminist principles and a desire for social justice.

As a student of political science I took courses with the following faculty members: Jeremy Wilson; Josie Schofield; Judith Stamps; Warren Magnusson; and Rob Walker. I also took a few summer courses with sessionals from other universities such as Lynn Hissey and Bob Hackett. As an outspoken, opinionated stu-

dent I can honestly say that my ideas were never discouraged, ridiculed, or privy to scrutiny through a filter of sexist or misogynist ideology.

In the courses I followed which related most to my work as a social activist—the ones taught by Jeremy Wilson, Josie Schofield, Warren Magnusson, and Rob Walker—I received nothing but support and encouragement for my ideas and my work. I was particularly impressed by the intellectual openness of these people in considering and exploring ideas which fall outside the mainstream of both contemporary academic life and society. It was particularly refreshing to witness academic acknowledgment that all situations are not necessarily quantifiable (such as women's experience), nor should they be. A part of the human emotion, and the sometimes intangible forces which can contribute either to oppression or empowerment. I know that academia often has a "chilly" and clinical coldness about it but I only received warmth and kindness from the instructors in this department.

Although these observations are based on my subjective personal experience please take them into consideration in your efforts to establish the fairness of the Brodribb report. I would be saddened to think that potential feminist allies, including Wilson, Magnusson,

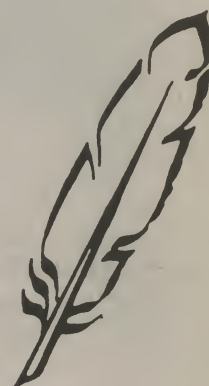
and Walker, should be alienated and condemned for their efforts in promoting women's equality, of whatever magnitude, while serious crimes against women remain unchallenged.

Yours truly,
Catherine Richardson

The Emily Letters Policy

The Emily accepts all letters written by women which are not racist, sexist or homophobic. Please drop all submissions for the Emily in the UVic Women's Centre.

To
The
Emily
Collective



Attacks stem from action

by Shelley Marie Motz

Worldwide, women who are actively involved in the struggle for human and/or women's rights are targeted. We know this but somehow we tend to think of it as something that occurs "out there." We do not acknowledge that women in our own community deal with such harassment daily.

Carol Sykes, Wenlido instructor and regional co-ordinator for W.E.S.T. (Women Educating in Self-Defense Training), is currently being harassed, presumably for educating women in self-defense and taking a very public stance against violence against women.

Three times in October, Carol's car was broken into, once at her home and twice at a place of business. Each time, the only items stolen were her briefcases containing Wenlido material, which she always found scattered one to two miles away in underground parkades and alleys.

Local police agree that Carol is being targeted. However, all that they have done is advised her to get a car alarm.

Carol's primary concern is that there were class lists in her briefcases. Although they were all retrieved, Carol is worried that the harasser could have copied some of them.

There has been no evidence of this but any former students who are receiving suspicious phone

calls or are concerned for other reasons are encouraged to phone her. Her office number is 595-1401.

Since the second attack, Carol has not kept the phone lists in her briefcases.

Since the third attack, she has not left the briefcases in her car. She isn't as worried about her personal safety. "It's pretty stupid to harass a self-defense instructor," she comments.

In October, Lorraine Stauffer, a UVic student who has a work/study position in the Women's Centre was harassed

"... wary of speaking out,"
scared of reprisals..."

over the phone by a man from Focus on the Family.

She had been quoted in the Times-Colonist (Fri., Oct. 22). Offended by her comment, he obtained her number from directory assistance and called her at 8:30 a.m.. She was caught off guard and attacked in her own home, an environment where she felt safe. He lectured her on his right to freedom of speech but denounced UVic's Women's Centre for being too radical and outspoken.

Because she didn't fight back he spoke to her about the Focus on

the family as if trying to convert her and asked her if she wanted to be a "real woman." He even left his name and number so she could call and speak to his wife.

Since then, Lorraine has been "... wary of speaking out...(and) scared of reprisals..."

When I spoke with a UVic student who is very outspoken regarding issues of lesbian and gay rights, she claimed that she'd experienced less harassment since becoming vocal. She believes, "The more obnoxious you are, the less trouble they give you... It depends on what they think they can get away with." *

Don't harass me

anonymous

I told the harasser his actions were not acceptable but he would not stop. My words were disregarded.

When I spoke out I expected that the harassment would stop. It hasn't, it has only changed its form. Now he defames me.

Now I am supposed to listen to his pain (caused by people finding out what he did to me).

Call me callous but I don't care. I don't want to hear my harasser's plea for victim status.

Why is it that people care about one man's alleged victim status? Why is it that when I said it was not acceptable this was not enough? Why am I still being harassed? *

The Emily Collective

Ad Hoc Committee on
Reproductive
Technologies
Adrienne Mercer
Allison Reid
Ana Torres
Anonymous
Carolynn Van de Vyvere
Calinda Brown
Daniel St. Jacques
Erica Santos
Jan Duerden
Jacquie Best
Kate Campbell
Kelly Babcock

Krista Bobey
Leigh Walters
Lynn
Monique Cikaliuk
Pam Grant
Rhonda from Women on
Air
Robert Kennedy
Shelley Marie Motz
Tara Sharpe
Theresa Newhouse
Tina Walker
Enna Innis
Delacey Tedesco

The Emily collective will be publishing 2 more issues this year.

All women welcome, no previous training or special skills necessary

Come to the collective meeting Wed. Dec 1 at 3:30 pm in the Women's Centre (SUB 136) or drop by the Women's Centre or phone 721-8353 for more information.

Get involved in women's media

Break the silence, end the violence!

To whom it may concern: Everyone

To Whom it May Concern:

Sunday, October 31, at 2 a.m. there was loud banging on my door. There was a Native woman supporting herself against the porch post. She was obviously in need of assistance. She asked if she could come in and said that she had just been sexually assaulted. This woman had been gang raped by five non-native men half a block from my home. She was in shock, seriously injured, had extreme difficulty breathing and was unable to walk without assistance. I phoned both the Victoria City Police and 911.

Two police officers came in response to my call for help. I was appalled by their blatant disdain and the curdled remarks made by these officers to me about this woman's condition, and their ongoing harassment and unwillingness to believe her. Remember, this is a Native woman we are speaking of. The woman was not coherent and needed basic human comfort, support and immediate medical attention. One of the officers continually focused on the fact that she had been drinking. This was cruel, irrelevant and unnecessary. When I insisted on going with her to the hospital as she had requested, saying "This woman has just been raped." The other officer responded by saying, "We don't know that yet. Women fantasize about this kind of thing. She could just be fantasizing." His statement infuriated me. His conduct was unprofessional and reeked of sexism.

Both officers maintained their attitude of disdain and disbelief. The woman was grilled with questions which were confusing, humiliating and unnecessary. Their focus was on alco-

hol and the inconsistency of her answers. They offered absolutely no support. When the ambulance finally arrived, she was asked for all the same information which the police had already been given. It was time consuming and redundant. When we arrived at the Royal Jubilee, the woman was told she would have to be moved into a wheelchair to wait because the ambulance attendants needed the stretcher. She was in extreme pain. I requested another stretcher for her but was told there were no beds available.

She remained seated in a wheelchair unattended for hours. One of the Victoria City Police officers continued to harass her with questions. He began

Both officers maintained their attitude of disdain and disbelief. The woman was grilled with questions which were confusing, humiliating and unnecessary.

by saying, "We know that you have been lying to us. We know that your real name is —. We know that you had a lot more than two drinks" as though she were the criminal. Remember, this is a Native woman I am speaking of. When I asked the officer why it mattered how much she had been drinking, I was told that the doctors would need to know when she went into emergency. Oddly enough, when she was finally examined, the doctor was not at all concerned with the fact that she had been drinking.

I was told that a Sexual Assault Team was set up to be at the hospital to intercept rape victims when they arrive at Emergency. There was no one there

to meet this woman and she was left alone with her pain for hours before being moved to a private treatment room. It was well after 5 a.m., when one woman from the Sexual Assault Centre arrived to confirm the need for the victim to be examined by a doctor. Up until this point, no doctor had been notified that she was there.

Finally, three hours after her arrival at the hospital, she was allowed to lie down. When she finally fell asleep holding both of my hands and having asked me not to leave her, the same young officer came in and said, "She finally passed out eh?. She had more than six beers. I can tell you that right now! Look at her." Remember, this is

a Native woman we are speaking of.

It was four hours after the gang rape that this woman was finally examined by a doctor for evidence. The examination was painful and time consuming. Both the doctor and the attending nurse were very kind and offered her the first professional comfort since she had been raped. All her clothing, including her shoes, had been taken for evidence. This woman had been penetrated anally and vaginally. There was blood on her panties, bruises on her abdomen and chest and arms, and the semen of her attackers was deep inside of her. She had been violated in the worst possible way.

After the examination, she was

returned to the wheelchair. She was not offered a bath or the option of remaining in the hospital to recover. She did not want to be alone and she did not want to go home. She left the hospital with me, a total stranger until that night, and returned to my home in a taxi. Basically, she was on her own.

I am terrified by the knowledge that this could have happened to me, my daughters, or to any other woman in our community that night. I am appalled by the gross mismanagement of the investigation of this crime by the Victoria City Police and by the officer's behavior which was both sexist and racist! I am outraged. First, by the fact that this woman, a young mother of two small children, was gang raped, and that we women live under the constant threat of violence. Second, because she was re-victimized by the police and not believed or supported in any way by the attending officers. Third, because the police statement taken from her was the result of the victim being repeatedly grilled with the same questions while in shock and in need of medical attention. Fourth, because of the inefficiency of the Sexual Abuse Team and the Royal Jubilee Emergency and fifth, because I believe that this victim's basic human rights and needs were not met because she was a Native woman who had been drinking. I believe that this woman was harassed and re-victimized by the Victoria City Police officers as a stereotype rather than treated as the victim of multiple rape.

Sincerely,

Patricia Rosalind St. Jean

Violation revisited

Carolynn VandeVyvere

We began by joining hands. The circle which we made with our bodies stretched to the periphery of the park, and as we started to move, the circle spiraled inward. The smell of burning sage and the sounds of fear and anger in the voices of one-hundred people had a strangely hypnotic effect on us all. "We can't wait any longer, we are stronger than before..."

On the night of November 15th, this song could be heard throughout Fernwood. Over one hundred women, men and children had come together to the park where a First Nations woman had been gang-raped on Halloween night.

We had come to join the victim of this crime in a healing circle. We had been invited to take part in this ceremony and to show our support for a woman who had been violated, not only by the men who raped her, but also by the police officers who attended her case.

After a moving ceremony, the crowd was invited to speak. It was at this time when I believe that this woman, whom we had come to know as 'Anne', was violated for a second time in that Fernwood park.

Although many of the people who spoke were kind and supportive, expressing sincere

remorse about this racially and sexually motivated crime, several of the speakers were thoughtless and cruel.

Their oblivion of the courage it must have taken for Anne to return to the scene of the rape was evident. They spoke about Anne's experience as if it were theirs to abstract, and worse, as if it were Anne's fault.

We had come to join the victim of this crime in a healing circle.

One of the men who spoke suggested that Anne's rape was symptomatic of the rape of 'the Clayoquot sound. I wondered where the blockades for Anne's body had been on Halloween night. He left immediately after speaking, stating that he was "too cold". I wondered if Anne had been cold on Halloween night.

One woman stood up and stated that she was no longer afraid to walk alone at night, because she knew that the 'Great Spirit' was with her. I wondered where she thought Anne's 'Great Spirit' was on Halloween night.

Another woman spoke of her belief that "we create our own realities". I wondered why she thought that Anne would 'create the reality' of being raped by five men in a cold, dark park on Halloween night.

As I stood amongst the crowd and listened to those speakers, my face flushed hot with anger and embarrassment in the cold night air.

Anne had offered a group of strangers her trust. She had invited us to take part in her healing circle. Yet, many of us stood back and watched while this trust was being violated.

For those of us who stood back that night, and for anyone who would like to help, Anne's friends have made a request. They have asked that concerned people show their support for Anne by attending the court hearings.

Although this case won't be in the courts for a while, please try and stay aware of the proceedings. Information about these may be obtained through the Status of Women Action Group's court monitoring program.*



even with your cock rammed so deep down
my throat
that I could no longer taste the air
and my body was
quaking
retching and
screaming inside,
I was still FIGHTING.
even when you slammed so hard into me that
my blood spilled over
my thighs
and you
and onto the cold hard kitchen floor
and I believed I would split in two,
it still FLOWED.
and even though all I could see
was black
and thoughts were spinning so fast and wild in
my head
like I was on some kind of ride
until I caught the one that said
what a shitty way to die,
I DIDN'T.
my rage was too immense.
you see, even though you thought you had accomplished
what you set out to do
you were wrong.
I won.
I am still ALIVE.

by lynn

A women is sexually assaulted every 17 minutes

UBC administration fails to protect women

by Shelley Marie Motz

When I was asked to attend a rally at UBC in support of the women in Counselling Psychology who are being threatened and harassed, I leapt at the opportunity.

The little bit of information I had concerning the hate-mail campaign had been filtered to me through the mainstream media. I wanted to visit the campus myself and listen to the women involved. So I boarded a bus at 8:00 am with UVic Political Science professor, Somer Brodribb and Martlet news editor, Sarah deLeeuw.

Along the way we listened to a tape recording of various broadcasts concerning the situation. Slowly the facts became clear to me. However, what became even more apparent throughout the day was that the UBC administration has undermined its women students and failed to act quickly on their behalf.

Between March and April of 1993 three letters were sent to a former student of counselling psychology. They targeted all women in the department, particularly feminists. They threatened rape and mutilation. "They'll probably fuck your ass before they bust it."

One student's driveway lights were shot out. Two

more letters were written. The fourth letter stated that five students or ex-students and two faculty members were involved in the letter-writing campaign. The fifth letter stated that thirty-two men from the departments of counselling psychology, anthropology and sociology are involved. The fifth letter also mocks the ineffectiveness of the university's investigation.

On Nov. 10th, two forensic psychologists announced that the letters were not written by a psychotic individual. Little other information has been released.

It has been eight months since the first letter was received. Many students are frustrated at the lack of results from the RCMP and the university. Law professor Tony Hickling is one of the two UBC professors who have been conducting a university inquiry of the letters since June 3rd. He claims that the report is currently being typed and that the delay is due to a shortage of secretarial services.

Brodribb believes that the delay is typical, as a university's first response is to preserve the reputation of the institution.

A counselling psychology student who asked to remain anonymous said that Hickling has a reputation for being "slow". She suspects that is

why he was chosen to conduct the investigation.

So far the response of the administration has been minimal. In an Open Letter to all UBC students published in The Ubyyssey (Friday, Nov. 5th) and circulated around campus, students expressed a need to "... translate some of our experience into direct action in order to put pressure on the administration of this university to deal with the situation responsibly and effectively".

The letter stated that administration had trivialized the letters and were treating the situation as "an isolated incident". The letter demanded that the administration investigate allegations of faculty involvement in the harassment and recognize that, in addition to the threat of physical harm, the hate-mail and the ineffective response of the university are emotionally harmful to the women involved. They asked the administration to make an official statement that such harassment will not be tolerated.

On Nov. 9th a letter was circulated to all deans, heads, and directors by the president of the university, David Strangeway. It condemned the actions of the harassers. It was also published in UBC Reports, an internal newspaper.

However, the woman I

spoke to from counselling psychology does not believe that the administration has publicly condemned the actions. The closest thing they have to a public statement of support is Vice-President Dan Birch's statement that he supports feminism.

A memo was issued by the Dean of Education, Nancy Sheehan, on Nov 4. In it she summarized the content of the five letters.

While students were glad to receive this information, many do not feel satisfied that action is being taken on their behalf.

In a Ubyyssey editorial (Friday, Nov. 5), the paper's collective accused Sheehan of "... insulting the women whose lives are being realistically threatened. . . [and] the intelligence of all women who have directly experienced male violence. . ."

They also accused her of placing the responsibility for the attacks, and future attacks, on the victims.

"We must be careful,"

wrote Sheehan, "that we do not escalate this problem."

The rally on Nov 10th was a demonstration of determination and strength. The women in counselling psychology are not backing down. It was also an opportunity for students from other departments and organizations such as Vancouver Rape Relief and W.A.V.A.W. (Women Against Violence Against Women) to demonstrate their support.

Although there were no members of the administration or students' executive in attendance, the women I spoke with were satisfied with the rally and claimed they felt less "isolated".

Any individuals or organizations that wish to show their support for the women in counselling psychology are encouraged to write letters of support to the women c/o the UBC Women's Centre. They are also encouraged to send letters requesting that "the administration take a responsible, pro-active and public stance "on this."

Women of counselling psychology can be contacted c/o: AMS Women's Centre, 6138 SUB Blvd., UBC, Vancouver, B.C., V6T 1Z2

UBC President, Dr. David Strangeway, can be contacted at 6328 Memorial Road, Old Administration Building, Room 107, UBC, Vancouver, B.C., V6T 1Z2

Dean of Education, Nancy Sheehan can be contacted at Scarfe 2616, 2125 Main Mall, UBC, Vancouver, B.C., V6T 1Z4

Freedom for who?

by Monique Cikaliuk

Among a lengthy list of items of outrage this week were the death threats to a professor and student at UBC for being 'radical feminist', the misogynist presentation by a representative of Traffic & Security at the UVic Women's Conference, and the comments by Dr. Yagzan at the University of New Brunswick for promoting rape as a 'necessary sexual outlet for men'.

Individually, these items could be cited as further examples of sexism. But, upon closer inspection, these items are linked together to form part of the backlash against women masquerading as freedom of expression.

The terrain of the debate has been shifted to a 'clash' of freedoms- 'freedom from harassment' versus 'freedom of expression and academic freedom.'

We will continue to speak out.

What do these terms have to do with life at UVic you may be wondering? Surely UVic administrators would act swiftly to suspend a professor for promoting hatred of women. Well, apparently not — at last count the political science department wasn't missing any of its male faculty.

What about the university's responsibility for ensuring freedom from harassment? UVic's Harassment Policy does not condone harassment and is to be interpreted in a way that

is consistent with students, staff, faculty and visitors right to participate without fear of harassment and with the UVic Tenure Document.

Women encounter ignorance, fear and hatred when we break the silence and speak out about our experiences. We're called 'feminist thought police', 'feminazis' and a long litany of names with which we're all too familiar in an attempt to dismiss our experiences and points of view.

But isn't a university the place to debate such topics and express different points of view?

Freedom of expression is not an absolute under the law. We have the BC Human Rights Code, the Charter of Rights and Freedoms, and hate literature as defined in the Criminal Code which prohibit discrimination. It is not ok to promote the hatred of Jews or to deny the holocaust.

Yet men are waging an undeclared war against women. And they are using 'academic freedom' and 'freedom of expression' as a guise to promote attitudes and behaviors that were archaic even 20 years ago.

We experience an environment that is misogynist, homophobic and unsafe. The Chilly Climate Report exposed deep systemic and structural conditions which underlie and normalize sexism. It provided the catalyst for the collective anger and fear women experience on this campus.

Trying to silence an issue does not deny its reality or its

existence. We will continue to speak out, remembering Audre Lorde's "Litany for Survival":

*and when we speak we are afraid
our words will not be heard
nor welcomed
but when we are silent
we are still afraid*

*So it is better to speak
remembering
we were never meant to survive. **

Open letter to Thomas Berger

by anonymous

Women on BC campuses face discrimination and harassment. Feminists in particular experience threats to our academic freedom and a backlash against our personal safety and right to equal access to education.

You have been appointed to a position of privilege and responsibility with respect to women in universities in BC. You are a member of the Board of Governors of the University of British Columbia. Recently, Dr. David Strong appointed you to review the working and learning environment in the Department of Political Science at the University of Victoria.

Many of us at UVic who met with you about the retaliation against an equity committee were extremely alienated by your manner of investigation and cross examination.

We felt you discounted women's experiences of discrimination and harassment as trivial. You showed no understanding for the realities of women's lives on campus or the seriousness of our damages and harms. The focus of your concern was harms which you alleged the eight tenured men sustained. No understanding or concern was demonstrated by you for the rights of women. Confidentiality was breached and our responses were distorted by you when you met with other groups. What is your purpose?

It concerns us that you are also in a position of power with respect to the women in the Counselling Psychology Department at UBC. Where is the Board of Governors there? Where were you during the Caribou House Incident of 1990 when violence against women was turned by the administration into an anti-

feminist cover up?

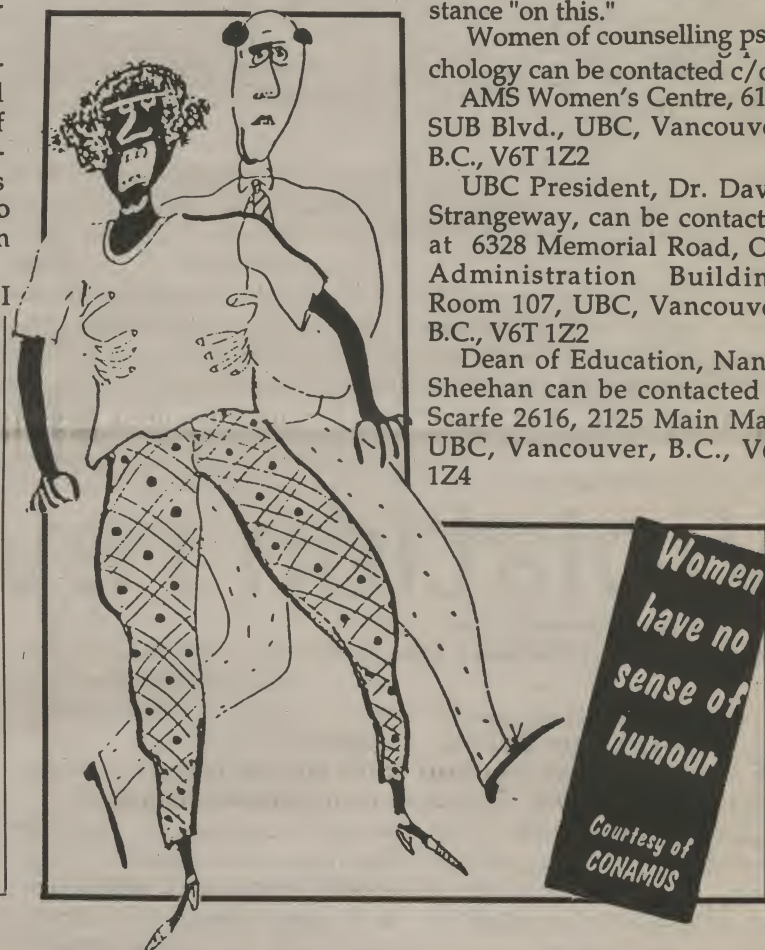
We call on you to acknowledge your conflict of interest and resign. We call on you to respect feminist expertise in the future and to defer invitations to pronounce on these subjects to the many experienced and qualified women in Canada.

1. See "Administrative Inaction on threatening letters" The Ubyyssey Friday, November 4, 1993, p.1 and "Editorial".

2. See Lynda Hookham and Nicole Merriam, "The Caribou House Incident, Sexual Harassment of UBC Women" Canadian Women's Studies Fall 1991 vol 12

no.1, pp. 58-59.

See also Debbie Wise Harris, "Keeping Women in Our Place: Violence at Canadian Universities" Canadian Women's Studies, Summer 1991, pp37-41. *



If more people were screaming then I could relax

In Guatemala, the phrase "violence against women" takes on a whole new meaning. Living in a country in which the term *desaparecido* – to be disappeared – was first coined, Guatemalan women are fighting the violent military régime that is destroying their lives. Between 1980 and 1984 alone, over 100,000 peasants were murdered or disappeared in the government's "scorched earth" campaign to root out guerrillas.

Disappearances and deaths continue to be a part of the lives of Guatemalan women today. The violent world in which they live has had a profound impact on women's lives and on the women's movement. Having met with many of the women's organizations on a tour of Guatemala this past August, I wanted to learn more about the meaning of violence for Guatemalan women.

I interviewed Sandra Moran, who was forced to leave Guatemala in 1981, and who has continued to work in support of the Guatemalan people's struggle, in Mexico, Nicaragua and now in Canada. She is currently working with *Nuestra Voz*, an organization of Guatemalan women refugees in Canada who are working to support the women's movement in Guatemala.

Sandra became involved in the popular movement in Guatemala after becoming aware of the violence in the country and of its causes. "All of my life, I have seen many people killed in the city. It is something that is part of my childhood memories." During the 1970s, the student movement was very active. "When I started high school, two of the student leaders were really strong – really strong."

The students decided to organize a protest at the Independence Day celebrations that year, on September 15. Every year, they participated in the ceremonies and would salute the President. This year, they were going to wear a black ribbon and were not going to salute, as a way of protesting the government.

"[The army] knew about the movement and they went to the street where we were before the march started and took everybody who had the ribbon ... to jail. And so I ate the ribbon before [they got to me]. There were blocks and blocks of students who were to demonstrate there, to march, and we all had the ribbon. They took the leaders and they threw them in jail. And I started asking why. One of the leaders was shot and she has been in a wheel chair since that time, twenty years ago. And I started asking why."

The university student movement has also been a strong voice in opposing the violence of the government. "When I went to university, I started knowing what really is the situation for the people in Guatemala – why some are poor and why others are not poor." Sandra Moran had volunteered for church charity programs since she was twelve. "[In university] I remember one friend, he asked me 'why are you doing that?' And I said 'well, because they need help.' And he said '... it's not that you are doing something bad, but you have to understand that if we don't change the structure, now there are poor people and in twenty years, with other faces, there will still be poor people. If you don't change the structures here, ... the same situation is going to happen.' And in that moment, I started doing something. I remember clearly the moment when I decided, 'I am going to change this situation.'"

At that time, gender issues were rarely addressed directly by the popular movement. "Women in Guatemala have been part of the popular organizations all the time. They have been there all the time and working hard all the time but there were no special organizations for women ... fighting for their own rights."

Violent political repression in Guatemala makes it difficult for women to organize specifically on gender issues. "It is difficult to narrow to the gender issue, [to look at] how you are going to fight problems inside your family, when you have to think about how you are going to eat, how the children are going to school. You don't have space in your mind to start talking about the relationship between men and women – although there are organizations who are doing that, who are working on those issues but not [on a large scale]."

In such a politically repressive society, it is often difficult for women to identify their specific rights as women. "If you don't know your rights you can't say 'my rights have been violated', no? There is the right of life and everybody knows that right and everybody knows how [the army] violates that right. But the rights of women ... are not clear. In societies like [Canada] you can be more aware of those rights. But in Guatemala ... how do you approach that struggle inside a society that is machista in a big, big, big way?"

Until very recently, women's issues were seen as secondary to the general struggle against repression. "[We were told] wait until the repression changes and then you can start talking about your rights. But that is one thing that some of the organizations in Guatemala are trying to break with." Even so, the broad economic and political problems of the Guatemalan people take priority in their struggles. "I think that the women's movement is there and people are talking about gender issues, trying to do education and work on the issues, but it's something that is not going to grow into a big issue, because the social issues are still the big ones."

"I think that something is changed there, but it's something that is a process, a really new process. It's really new to have this space and to have in mind that women have to have a space, as women. [The women's movement] is there and is going to grow. But something like that needs time to develop."

Sandra Moran herself first got involved in order to address the general

concerns of Guatemalan men and women. Since then, she has begun to focus much of her attention on women's specific concerns. "Maybe I am thinking about myself as part of a movement ... as a woman. I also want to be clear ... that if we are going to change something, women are going to be present. And it's not that I am not working for the general issues now. I am working on the general issues, but also focused on the women's movement. I have discovered that the women's movement in Guatemala has discovered itself and is growing and is really rich in different ways to work and different ways to fight. ... I want to be involved in that richness that is there. Even though we are outside Guatemala we have the right to fight for women, for the issues that are related to us."

Sandra Moran is currently working for women in Guatemala through her participation in the organization, *Nuestra Voz*. "Nuestra Voz is a group of refugee women formed originally in Mexico, six years ago. After that, a group formed in Toronto and we started working here in Vancouver. For all *Nuestra Voz* groups, I think the main idea is, as I said, to have the right to struggle here for your own rights but also to be part of the movement in Guatemala. One thing that you can find talking with people who are outside their country is that in most of the cases

they want to be inside or they want to be connected [to the country that they've left].

"Nuestra Voz wants to support different projects inside Guatemala, with different women's organizations inside Guatemala. We provide them with moral support, with money, with some material things that we can send them. We also talk about the women's struggle in Guatemala to Canadians here in Vancouver or any place where we can approach to talk about [the issues]. In that way we are able to open more space, not just for women, but to open a space for Guatemalans' struggle in general. We also want to build some kind of links between women's organizations in Canada and Guatemalan women's organizations. To build some links, some connections that can be useful for both sides."

Within the women's movement, many organizations are specifically addressing the presence of violence in women's lives. The most visible agents of that violence are the repressive policies of the state and the army. "Women are looking for justice in the system – to have a system that can give them a response about what happened to their husband, or children or relatives."

At the same time, women are organizing against the civilian patrols, a system that requires the population to participate in the surveillance and repression of their own people. "Women are saying that young people have the right to decide if they want to go into the military service, or if they don't want to. Because the military service is now a big issue [in Guatemala] and women are working to see that their children have the right to decide if they want to [serve in the patrols] or if they want to serve the community in a civilian way."

Women are also pushing for changes to the constitution: "With the thirty-two years of war in Guatemala, the laws have been set up in a system where the military has all the power. In that situation the civilian people can't have any power." Some women's groups are hoping to make these changes by fighting to be a part of the current peace negotiations. "Many of the organizations are trying to change the constitution ... through the talks between the URNG [the armed resistance] and the government and the army."

It is the hope of the women's movement in Guatemala that the negotiations will address the social, political and economic oppression that resulted in the civil war. "Our society is struggling and fighting for the most common rights – life – a right that we don't have and we are working for ... the army says that people who are working for [this right] are revolutionary, are subversives, are communists, and why is that? They are just fighting for their right to be alive, the right to talk, the right to organize, minimum rights that societies like [Canada] have. When you achieve this important right [to life]... you have the space to work for different rights."

Sandra Moran concluded our interview with a story told to her by one of the women in *Nuestra Voz*, about the experience of giving birth during a government state of emergency. "That was at the beginning of the eighties. You were not allowed to have lights in your house. Before nine p.m., everybody had to be in the house. Shut-up – you can't even make noise in your house."

She was saying that she had that baby during one night at that time. She didn't have help. She couldn't even shout loudly because she was afraid that the military was going to shoot the house. She couldn't have a taxi to go to the [hospital] because the taxi didn't want to go outside. It was nine-thirty in the night and the taxi was afraid to be shot by the army.

"Her mother and her mother-in-law were there, but they were really afraid to try to help. They said 'we can't stay, we can't do anything. We are really afraid, we can't do anything to help.' And she had to have the baby alone.... The husband went away trying to find a taxi but he couldn't. He came back to the house and tried to help her near the end, and she had the baby there in a moment that everyone was prohibited."

"For me this story shows how the right to have a baby in decent conditions was denied. Why? Because the military said that you are not allowed to do anything after nine. Not even have a baby."

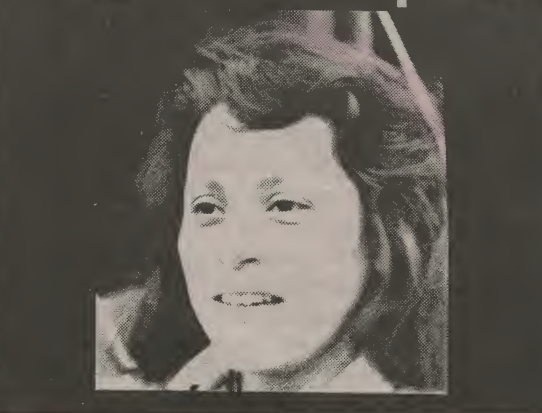
Sandra Moran will be speaking about women in Guatemala on Friday, November 26 at 2:30 p.m. in the Human and Social Development Building, Room A240, and at 8:00 p.m. at *Café Simpatico*, 1923 Fernwood. ✱

War, Women, Struggle



"It is difficult to narrow to the gender issue, [to look at] how you are going to fight problems inside your family, when you have to think about how you are going to eat ..."

Sandra Moran speaks



Fourteen women, fourteen faces

by Erica Santos

On Remembrance Day 1993, I was privileged with the opportunity to meet and talk to Paula Hill. She is an artist, a mask maker, whose advertisements for models you have probably encountered on bulletin boards around UVic, SWAG, Everywoman's Books, and various other places.

Upon entering her home, which also acts as her studio, I was captivated by the numerous masks that adorn her walls—each with a unique story to tell. Each mask originated from a mold of a woman's face. The mask then defines the direction of the piece. Some told the story of women's oppression in the household, others told of the relationship of women and nature, and many others with tales that I hope I will yet be privileged to hear.

Paula's most recent project is a flag—a very special flag—which has taken her nearly two years to finish. The flag will take on a 3D effect, within which fourteen faces of women will appear. This unique art form embodies her thoughts and feelings about violence against women.

The following are excerpts from Paula's notes about her work:

the flag

"... I began planning this flag in the early 80's while I was working as a labourer for various general contractors.

Expo was the dominant theme, changing the face of the lower mainland forever... Overlooking Expo, it was amazing to see how many flags there were, and how people photographed them rather than the skyline and harbour. From different angles taken from the towers and high rises of Metrotown, the mountains looked like enormous women reclining, staring upward, aware of all...

Montreal Massacre

"... When the 14 women were murdered in Montreal, at one time, it gave me such a heaviness... Why would someone hate women that much?

Who taught this kind of violence?... I know many women who feel as I do, that the incident can not go down as an isolated event by a man out of control and fade out of memory. There are lots of men out there who fit that description. This violence occurs daily. It would be worse to simply regard it as a 'remembrance day' annually noted... The flag began to take shape around the outrage I felt about this violence..."

"... Montreal exposed a harsh reality for me. It made me very aware of the underlying hostility men have towards women. Jokes like being boarded into a closet on a Friday afternoon, or jobs like sweeping before a battalion of men took on a new threat. That same afternoon I could be right out front doing a 'man's

job' if there were inspectors on site and the goal is to show the 'progressiveness' of the company. Yet on each new job site, my wages went back to starting rate until I have proven myself..."

"... I don't hate men, but I am outraged at the inequality and the total lack of respect women get in our society, in fact in most societies. The way I see it, men are the only ones who stand to gain from perpetuating this system or manner of conducting 'business'. The matter goes much farther than the issue of women and violence but the day women achieve respect and implicit equality, that's when the planet will begin to heal. Anarchy from a woman's perspective. Radical but healthy..."

"... I hope everyone will get something out of this project of mine. I wanted to make

visible the experience of 14 women, and others. The whole experience demonstrated to me that women do think differently and share a perspective that allows for hope. It is important to insist on respect, to respect and support every woman we meet. I hope all of the 'models' for the flag hold on tight to their values and beliefs they expressed to me. I also hope they all can see the changes that will occur in the flag over time..."

The "flag" will be displayed on December 6, 1993 from 7p.m.-10p.m.- Market Square courtyard afterwards - Theatre Inconnu

for more information call S.W.A.G. (Status of Women Action Group) *



Helen Colgan
23 yrs old
Had purchased a plane ticket for a southern vacation with friends on Dec 29. Was close to graduating and already had three job offers with mechanical engineering firms.

Anne Marie Lemay
27 yrs old

Annie Turcotte
21 yrs old
Was in her 1st year engineering studies. Described as a very gentle person, very quiet, and always with a smile.

Genevieve Bergeron
21 yrs old
She wasn't sure whether to pursue a career in engineering or music after graduating. She was talented in both fields. Was attending university with an engineering scholarship

Annie St. Arneault
23 yrs old
Was attending her final class before graduating. Was involved in several student associations and loved sports.

Natalie Croteau
23 yrs old
Was to graduate in Mechanical Engineering in May 89.

Anne Marie Edward
21 yrs old who had just celebrated a birthday two months prior.

Sonia Pelletier
28 yrs old
Was attending her last school day before graduating with a mechanical engineering degree. Had a job interview lined up for the following week. Relatives and friends describe her as a mature, talented student who worked hard.

Barbara Daigneault
22 yrs old
Worked as a teaching assistant for a mechanical engineering class.

Maryse Laganie
25 yrs old
Was the only woman killed who was not a student. Her body was found in the doorway of a 2nd floor office.

Barbara Klueznick
31 yrs old

Maud Haviernick
29 yrs old
Was giving an end-of-term presentation to her class on the 3rd floor. Finished a degree in Environmental Design from Université du Québec and was working on a 2nd degree in Metallurgical Engineering.

Honour the women who died at Ecole Polytechnique Dec. 6, 1989

Memorial Ceremony
Dec. 6, 1993 11:45 a.m.
in front of the MacLaren Building
UVic students and representatives of Transition House, UVic Women's Centre, and UVic Faculty Women's Caucus will speak.
Open mike for women

"Towards Serenity and Hope for Healing"
Dec. 6, 1993 4:00 p.m.
UVic Interfaith Chapel
A memorial service provided by the Interfaith Chaplaincy

"Survive/or Art: A Feminist Intra/spection"
Dec. 1, 2, 3 and 6, 1993
10:00 a.m. to 4:00 p.m.
University Centre foyer
An exhibition about women and children surviving violence sponsored by the Women's Studies Course Union Cultural Committee. Art by students, staff and alumni.

**Support these special events.
End the violence against women.**

Michele Richard
21 yrs old
Was working on the same metals project, with Maud Haviernick, and was giving a final presentation when she died.

Dec 6: a day of mourning

by tsharp

It was a Wednesday at 4:30 in 1989 when the violence started in Montreal. And now, every December 6 is officially a national day of remembrance (and action on violence against women).

Commemoration services for the 14 murdered women of the Ecole Polytechnique have taken place every year since 1989.

Two years ago, Concordia University's Women's Center organized a special commemoration exhibit of 80 works of art.

A piece by a Montreal artist, Katia McLeod, depicts a woman's body surrounded by domestic implements (food, plates, tiled floors) captioned with the message: "Although it may end with a Marc Lepine, let us not forget that it usually starts elsewhere (i.e., in a domestic sphere of violence)."

In Toronto in 1991, women from Humber College struggled to organize memorial events for the 14 slain women. (Violent messages were scrawled all over the posters they plastered diligently around campus.)

In 1991, a nine-member panel was federally created to investigate violence against Canadian women. The panel's report was due in December of 1992.

In 1991, a private members' bill to mark December 6 as an official day of remembrance was sponsored by NDP MP Dawn Black. This bill subsequently went before a subcommittee. The three-men, one-woman team then deemed the bill unvotable: they stated that the next thing women would want is a day to remember those who die in childbirth.

With the help of Mary Clancy, Liberal critic for women's affairs, and Mary Collins, minister responsible for the status of women, Black saw the committee's decision overturned and the bill officially sanctioned under federal legislation.

Black stresses the necessity for women to populate the ranks of politics, and to "pull together": "women transcend party lines on some issues because we experience life the same way."

On December 6, 1992, a vigil was held at the Vancouver Art Gallery, the same day as a tree was planted at Government House, Victoria. A ceremony was held at 1:00 pm on the grounds of Government House, and a candlelit, women-only vigil stood testament outside the Museum later that night.

In 1992, a \$10 million initiative to fund services for victims of violence was instigated by the government of BC.

Then there's the White Ribbon campaign. Similar in look to the green ribbons of Clayoquot Sound, these white ribbons mark the wearer as mourning for and empathetic to the 14 slain students.

On December 5, 1991, Kevin Evans, a CBC white-ribboned news anchor, was discouraged through company policy from wearing his "personal statement" on air. He called the policy "inconsistent," as CBC on-air staffers wore poppies on Remembrance Day.

Controversially, the Toronto-based White Ribbon cam-

paign received \$400,000 from the government to staff an office and print posters, while women's centers across the country have been fraying their voices hoarse to receive funding (i.e., funding for shelters to protect women from domestic violence; funding for Victoria's Sexual Assault Center, which faces some mean financial months come March).

And, as an organizer of last year's Saturday night 12-man vigil stated: "White ribbon day should be every day for all men." Because the violence continues.

On December 6 of this year, Canadian women will join hands and voices in memory of our slain sisters, but violence will march on beside us as we take to the streets.

For example, Charlene Nero, a feminist co-president of Concordia's student association, received death threats last year on the anniversary of the 1989 murders.

For example, 700 Canadian women were killed last year by their partners.

For example, everyday, Monday through Sunday, women face the invasive fear of sudden violence, as we walk home holding our keys between our fingers like weapons.

December 6 of this year will mark the fourth anniversary of the 1989 catastrophe. In fourteen years time, a year for every female student killed, will women feel any more safe? Where will the nation be then, on the issue of violence against women?

One thing is certain: women will maintain a stance of vigilance against violence every day of the week in memory of the fourteen, until the last fist or gun is lowered.

Because for women, every December 6

"draw(s) blood from ol sores
these stains & scars are mine
this is my space
i am not movin..."

(Ntozake Shange, Nappy Edges) *

Women wear purple ribbons in remembrance

Survive/or art...A feminist intra/spection

By Shelley Marie Motz

Survival is the theme of an art exhibit being planned by a committee of the Women's Studies Course Union. Specifically, the art deals with violence against women and children.

Exhibit organizers hope that the show will expose the university community to both the severity and the extent of sexual and physical abuse. It also serves as a venue for survivors to communicate their pain, their struggles and their recoveries.

Jacque Crummey, UVSS Director-at-Large and women's studies student, has been instrumental in implementing the event.

When it was decided that UVic should offer a major in women's studies and not just a minor, Jacque thought that the course union should be reactivated.

Driving home one night with UVSS Chair, Janetta Ozard, Jacque tried to think of activities that could announce the union's presence and its commitment to women's issues. Janetta suggested an art show. Jacque has been committed to the idea since then.

She activated the course union and almost immediately struck an art show committee. The response from both students and administration has been overwhelming and supportive.

Exhibit organizers want survivors to know that the emphasis is not on "professional" art. Any art, written or visual, related to physical or sexual abuse and the survival of abuse will be exhibited (unless the committee deems it misogynist). Submissions will be accepted until Nov 28th. Contact Jacque Crummey through the UVic Women's Centre, room 146 of the SUB.

The exhibit has been planned to coincide with the anniversary of the Dec 6th massacre in Montreal. The art will be displayed in the University Centre on Dec 1st, 2nd, 3rd, and 6th between 10:00 and 4:00.*

symbol of remembrance

by jan duerden

Do you remember December 6th, 1989? And do your male friends remember? The Women's Monument Project is making sure that the 14 women brutally murdered on that day will be remembered by all Canadians, female and male.

A national monument is under construction in Vancouver to honour the 14 students of l'Ecole Polytechnique, as well as all women who are victims of violence.

The Women's Monument will serve as a symbol of remembrance and also as a demand for change. It will be a permanent reminder to women and men that the violence against women will not end until each one of us commits to stopping it in our society.

Every aspect of this project - from its conception to its construction - provides opportunities for women. The monument will be built by women - artists, architects, engineers and tradespeople. A nationwide competition is underway to select the design of the memorial and students are encouraged to submit their plans to the Women's Monument Project.

It is indeed disturbing that only an extreme act of violence manages to turn the nation's attention toward the enormous problem of violence against women. However, the Women's Monument hopes to change this and make violence against women a concern for everybody, everyday of their lives.

Further information can be obtained from and donations made at UVic Women's Center, or at the Survive/or Art Exhibition in McPherson Library on December 1,2,3,&6. *

In memory, and in grief for all women

who have been murdered, raped, or harassed.

THE FINAL IGNOMINY

What's in a name? Identity.
Personhood. Who we are.

So why did he never call her by her name? What was her name? Catrina Wilhemina. A beautiful Dutch name. In Dutch tradition, her family shortened it and she grew up with the name and the identity of Mina. A lovely feminine name. As an adult she somehow became known as Willy, and that's what *his* side of the family calls her.

But he never called her by either of those names. He called her *vrouw*. Wife. "*Vrouw*, would you get me another cup of coffee?" or "What time is supper, *vrouw*?" Her name: *vrouw*. Her identity: help-mate. Her function: laundry woman, cleaner, cook, child-minder.

She called him Pete. That was his name. She didn't call him "Husband" or "Provider" or "Head of the Household" or "Reverend," although those are some of what he considered his roles. He had an identity outside of those functions and was called by his own name.

But she didn't have any one name. People called her various names, even after she eventually decided she wanted to be called by her real one. Although a few people actually did call her Catrina, he couldn't. At a church function or meeting with others present, he would say, "Well, come on, let's go, um.... uh...honey." *Honey* ?? He never called her by any terms of endearment — it was only because he couldn't bring himself to call her by her own name.

She didn't seem to mind. She would let people call her anything: Mina, Willy, Mrs. Mellegers (*his* name, not hers), even Catherine (whose name is that?). "Just don't call me late for supper?" No problem: no-one ever called her to supper, because she was the one who always cooked it.

And now she's gone. Her work is done, her function is finished. All she has now is a plot of earth over which stands a hard black slab of marble. It should have her name etched in it... her identity. But it doesn't. This woman who had no name and no identity throughout her lifetime doesn't have one now either. The engraver misspelled her name on her tombstone.

And he never even noticed.

by Pauline Mellegers

"One in every five Canadian women is sexually assaulted at some point in her life."

Please Help Support the Healing

Your tax deductible gift ensures the continuation of Victoria's only 24-hour specialized crisis line for survivors, their families and friends. The agency also provides professional counselling and other support services.

YOUR CHARITABLE DONATION IS ALWAYS NEEDED.

THE VICTORIA WOMEN'S SEXUAL ASSAULT CENTRE
306 - 620 VIEW STREET VICTORIA B.C. V8W 1J6



WEB

The secretiveness of collecting,
the nest of things you hid.
Stones dry as trout eyes,
the photographs like burned leaves,
intoxicated with fire.

The attic where this would be cliché,
beyond the bed and the suitcase,
the muffled fall of feet, of arms into walls.
The sleepwalking season, the bodies
marked with shapes like leaves,
intoxicated with fire.

The smallness of the hours before waking,
the tossing nights of moons, storms.
You crouched low, a child with backbone
straining against the heat, body
tightly boned, mouth open,
intoxicated with fire.

he secret smallness of photographs burning,
suitcases stuffed with road and dust
and petrol, and the lights that burn
as low as a heartbeat.

The way open like a night,
like a mouth,
like a train,
like a jar,
like a roadmap on the table.
Your heart circled in red.

-by Nick Nolet,
from *Collecting Mirrors*
available at Hawthorne Books

Radicals Without Apology

by Ana Torres

The following are interviews held with women who are feminists. I have asked them to recount experiences with the words militaristic, radical, and militant. The interviews have been edited with the final say given to the women interviewed.

Kate Campbell

"I don't think I've been called militaristic. Radical yes, when I bring up lesbianism. They would just rather it go away. It's funny, they don't mean it as a compliment, but I see it as such.

I want to be radical. I guess it is all in your interpretation. I can't recall a specific incident but it is supposed to make you feel like an outcast. It is used to marginalize what you're saying. It makes you feel like you're over the edge and not rational."

Michelle Pujol

"I haven't been called militaristic. Militant and radical, yes.

"I can't distinguish between the two, they are used in the same way. When have they been used negatively? They have been used as a way to dismiss things I would do or say, any demands or criticism I have. This occurs especially in the university. It implies that because you are radical there is no need to listen.

"I don't know if militant has been used but confrontational has. It is misrepresentational. Used to describe your style, and to discredit you.

"When people use words like that sometimes there is fear that 'you may get out of hand,' or 'rock the boat' too much and do something inappropriate.

"It is an inappropriate reversal situation. It develops the ideology

that these people are powerful and are going to take over. It is applied to a disempowered group by groups that are empowered."

Cheryl Rossi

"Friends know that I am a feminist but not a RADICAL feminist because radical is bad.

"At a bar I was talking to someone who worked at my hairdresser's and he said I'd said I looked like a dyke because of my haircut, but I had said militaristic/militant. He insisted I had said dyke but I doubt that I did because the word can be homophobic. But the hairdresser meant it in a good

"If I say I'm in Women's Studies, suddenly there's silence, they are afraid to talk around me. If you say you're in Women's Studies that's scary enough, but if you say you're a feminist the game's over pretty much. You're out of there."

Melissa Svendsen

"Militaristic they can have. Militant comes from the same root, so I would probably say they can have it too. But radical means getting to the root of something. Often we focus on symptoms but there is a place for dealing with roots. For me it's kind of like the

word pro-family. I'm very much pro-family and I'm damned if I'm going to let the right have that word."

Militant-1.

aggressive or vigorous especially in support of a cause.

Militaristic-1. military spirit 2. a policy of aggressive military preparedness.

Radical-1. concerned with or tending to concentrate on fundamental aspects of a matter. 2. searching or thoroughgoing.

Words are powerful and carry powerful messages. When we as feminists are referred to as radical, militaristic and militant (in a negative fashion) we must realize that it is a part of the backlash against feminism. We must realize that we are once again being objectified. We are being portrayed as aggressive, on the attack, out of control, and blinded by hate. This allows people, usually men (but not always), the perceived right to disregard us, or attack us. Objectification is once again being used as a tool to silence us. In listening to women's voices, this becomes clear.*

way.

"In Vancouver when we (four women) were walking to Take Back the Night someone walked up and said dyke, as if we were supposed to be offended by it. To us it was funny. If you have a short haircut, glasses, and sturdy shoes, well... you're definitely a dyke.

Because of my short hair and shoes and the fact that I like men's cologne my mom thinks that I want to be a man."

Lisa Murray

"I have been called a radical but not in terms of being a feminist. In response to me being arrested at Clayquot Sound. I feel good, I think I quite like it if people consider me a radical environmentalist, I quite like it."

Lorraine Stauffer

"I've been called radical when I've talked about the inclusion of women. I complained about the omission of women in a movie. They think that is radical to think that women should be included.



Inborn Consent

your obscene desire to me
with your whoreclothes

Hey Bitch -
wanna fuck?

Hey Bitch -
wanna fuck?

Hey Bitch -
yeah you
wanna fuck?

I don't give a shit
that your girlvoice
whispers no

I know you do
you yelled it to me
with your slutwalk
you screamed

Your woman body already
said yes
by Delacey Tedesco

another form of my name is Christina

in the Zellers' line-up waiting to pay for tea towels light bulbs toilet paper behind me a woman from India waiting as well to buy toilet paper & small plastic thongs while her daughter touches gum tastes the flavors through her brown fingers her skin gliding over wrapped colours orange fruit melon red & then she hears the squeak of a revolving display rack her mother still in line she turns to girls finding their own names on toothbrushes, hairbrushes & barrettes Allison, Amy, Ann & Barbara, Becky, Brenda her daughter pushes the metal rack looking for her names swirling making her dizzy like gym class somersaults onto blue mats names spinning like wooden whirligigs in the neighbour's backyard her brown hand pushes the rack looking for Carmen, Caroline, Charlotte a name she brings a pair of purple barrettes etched in yellow: Christina to the line-up to her mother & says can i have this? can i have this name?

by Enna Innis

UVic is not a safe place for women!

Painting women's reality

by Theresa Newhouse

Women have usually been portrayed in art as passive, weak, vulnerable and sexually available.

Women artists have had to struggle to overcome the silencing of women's realities in art.

One such artist is Ida Eriksen, who uses her art to define women as subjects rather than objects.

"I was fed up with being treated as secondary to everything," said Eriksen. "Men have always made paintings about things they thought were important and things from their everyday lives.

"In one class we were looking at slides and we came to one of an empty carton of eggs done in a very realistic style. The prof said he didn't understand it, but I knew exactly what it was about."

Eriksen said that she had not been able to paint when she was younger.

"I never had time for myself because I had to see to everyone else's needs. I lost the person I was to become, a new person which was mother, wife, friend, lover, chauffeur, cook; all that stuff."

Eriksen said when she started to paint women she couldn't paint them complete, because women's lives aren't whole.

Her earlier paintings often show only pieces: torsos, arms, hands, never heads.

Eriksen also likes to paint naked women, trying to defy the artistic norms which use nude women as objects.

"In paintings with nudes, men always see a naked

afraid of that."

Eriksen tries to demystifying women's bodies by painting muscles, ligaments and veins: making women more alive.

"I think, okay, so you like breasts? Here's what they're made of, here's what they are.

"My paintings are very frontal because I didn't want to make anything Disneyesque."

Powerful looking, naked women dominate Eriksen's current works. However, these women are often depicted as being boxed in, constrained by society and men.

"It's very claustrophobic being a woman, there's not too many places you can move, like not being able to go walking at night," said Eriksen.

"But a little bit always gets out. There's a part of me that's never going to let you get all of it."

Another recent series is about her oldest daughter.

"I really admire her for her patience and tolerance. She's been through a really abusive relationship and somehow come out of it a very strong human being.

"I get really angry at how accepting society is about treating women as though they have little value. I think it is important to always say something about that. [My art] tries to make people notice, and value us a little bit more."*



woman first. They say it is a beautiful painting, but use it to possess [the woman].

"I like to paint pregnant women, because men are

The battle is not over.
The war has just begun.
And by god, I would beware, I am the one.
For in the brink of the most vicious attack
I shall rise
and I shall win.
It is in the battlefields I have been scorned.
The rape of my soul
-my body
-my mind!
But even the weakest of physical strength
can ascend and conquer.
For if I could kill you, I would.
You've stolen my life,
and left me for dead.
In the enemies territory I lie.
A sallow creature.
To you only a casualty of war.
No conscience
No feelings otherwise known
I shall contest and struggle!
I shall prevail!
And though my body limp and weak with fatigue
and the pain still lingers and cripples.
I will kill you, wipe you from my existence
On that last ounce of strength,
VICTORY shall be mine!

TJM

Women take back the night

by Rhonda from "Women on Air"

On Friday night, Sept. 17, I participated in the Take Back the Night March with almost a thousand other women. This march is part of the international tradition that started in San Francisco because of violence against women and children.

It started in the 70's and it embodies women's commitment to stopping rapists, batterers, and pornographers and taking back control of their lives.

This march is a way for women to collaborate as a community, to yell, sing, and chant their unheard feelings about violence and other issues.

It was such a bonding experience to be part of that large group and to know that every

woman there shared the same ideas you had. There was proof when I yelled out, "Yes Means Yes and No Means No-Nutri-Systems (Weight Watchers, Jenny Craig) Got To Go!" Then a lot of women joined in!

Some of the verses everyone sang and chanted were: "End the Silence, Stop the Violence"; "No More Patriarchy- No More

**Yes means yes,
No means no**

Shit"; "Whatever We Wear, Wherever We Go - Yes Means Yes and No Means No"; "What Do We Want? Freedom and When Do We Want It? Now"

It was yelled with passion through the streets for all to hear, all the elderly tourists along the inner harbour were stunned to see this mass of loud women and children

march by with picket signs, drums, and shakers.

It was a very empowering event for Victoria women.- It was the biggest march in over two years.

This year there were no police or men escorts, it was all done by women. It was stated at the beginning of the march that we did not need anyone's permission or male escorts to march. In the past, there was always police escorting the protest.

There were no negative remarks from the viewers, to my knowledge. I witnessed an elderly man and his wife standing of the sidewalk, clapping for us.

Victoria women and children should be proud of the successful march this year even though the media only gave us a two minute clip on the news! It was empowering and good to let it all out! *



Sorry, did you
say something?

Students can fight harassment

by Leigh Walters

Students currently do not have adequate access to information about the institutional processes available for issues around harassment and grade appeals that are offered at the University of Victoria.

There are several ways in which students can go about addressing these problems. For issues of any form of harassment, there is the Equity Issues office in the Sedgewick building, room B128, phone

number 721-8486.

This office deals with all forms of harassment and offers advice on how to deal with such problems, including both a formal and informal process.

To appeal a grade, students can consult with the general office of the faculty in which the course is offered. Each faculty may have specific regulations, but are governed by general regulations set out in the university calendar.

To address any of these concerns there is also the office of the ombudsperson on campus

who has three distinct roles: to act as an information or referral source for students, to act as a facilitator between students and administration or faculty, and finally to make recommendations in specific cases.

This service is confidential and independent of any student or administrative body. The office of the ombudsperson is room 133 in the Student Union Building, ph.#721-8357.

As well as the above mentioned avenues, the Women's Studies Course Union is

attempting to establish an informal system of peer support. This will offer support and information to not only Women's Studies students, but to any woman on campus experiencing difficulty with harassment and grade appeals.

No student should have to tolerate harassment in or out of the classroom. Students have the right to pursue matters around any form of harassment (sexism, racism, homophobia, ageism, etc.) or unfair treatment in ways that will protect and support them.*



We want the murder of women to stop!

Reproductive rights? ♀ ♀

The Ad-Hoc Committee on Reproductive Technologies

Many people are becoming concerned about the social, political and health implications of reproductive technologies. Artificial insemination, in vitro fertilization, sex selection, surrogate motherhood and genetic manipulation are just a sampling of the most recognized of the reproductive technologies. These and other techniques are now being practiced at an increasing rate, and the reasons for their use are far too seldom questioned. In general, far too few feminists and social justice advocates are examining the issues surrounding reproductive technologies in a wide enough context.

Reproductive technologies, like all science and technology, are not neutral. They are developed within a social context, and when assessing new technologies it is imperative to continually consider who will benefit and who will bear the costs of their development.

The issues inherent in any discussions of reproductive technologies are centered in the concept of women's reproductive autonomy, and the right of women to have real choices and control over decisions about their reproductive lives. However, to date these choices sometimes have been exercised at the expense of other women, and there has been dis-

criminatory accessibility on the basis of racial, ethnic, economic and other criteria.

In reality, economic and racial injustices now mean that poor women and women of colour, in particular women in the so-called developing world, are experimented upon and subjected to the risks of reproductive technologies, while at the same time they are denied access to the benefits.

In fact, the use of women as subjects for experimentation is a

Many reproductive technologies are still in very experimental stages, and yet they are being sold as treatment.

general problem. Many reproductive technologies are still in very experimental stages, and yet they are being sold as treatments. Women are not being informed honestly of the risks they undergo when using these technologies, nor the absence of proven benefits.

In addition, people with disabilities are valuable, contributing members of our society, yet they are often not given the same access to the benefits of reproductive technologies as are able-bodied women. Lesbians, gays and

members of "non-traditional families" are also often denied the opportunity to use these technologies.

With these and many other related issues in mind, an Ad-Hoc Committee on Reproductive technologies has come together to organize a Conference to encourage a critical examination of reproductive technologies, and to stimulate discussion about implications they have for all of society. The Conference is intended to have a B.C. focus, but speakers from across the country will be attending and providing their input from a national and international perspective as well.

The Conference has been organized around two goals - to educate and to motivate. The Ad-Hoc committee wants to inform people about the important issues associated with reproductive technologies. In addition, it hopes to facilitate communication between interested people, and develop action strategies for community groups and the provincial government. The committee will also produce a publication of the Conference findings for distribution throughout the country.

The Conference is scheduled for January 14 - 16th, 1994, to be held at the University of Victoria. Any women or men with concerns about these issues are invited to attend, and information and registration forms are available at the Status of Women Action Group Offices. 381-1012. *

Awaiting justice

By Carolyn Van de Vyvere

The B.C. municipal police force has a lot of work to do to make its services more amenable to women.

This was one of the prevalent sentiments expressed in the first ever comprehensive commission into policing in B.C.

The commission, conducted by Justice Oppal, is due to be completed in December of this year.

It is the product of fifty seven public hearings in which people from different areas of B.C. were invited to make recommendations and offer criticism about the current policing system.

Escalating concerns over specific incidences of police brutality in Vancouver inspired a review of police activity in B.C. As this commission proceeded, it became evident that an examination of the governance and operation of police activity was necessary.

Women and women's groups across B.C. have informed Justice Oppal that police procedures and responses to women's issues have not been acceptable.

"Obviously, there is a need to investigate the police. A lot of work needs to be done to sensitize the police to gender issues and to address sexism," said Joan Graves, of the Victoria Status of Women Action Group.

Recent events concerning the rape of a First Nations woman in Fernwood have demonstrated that an examination of racism within Victoria police forces is also necessary.

Responding to her experience with this case and the Victoria city police, Patricia St. Jean states in a letter she is "...appalled by the gross mismanagement of the investigation of this crime by Victoria

city police and by the officer's behavior which was both sexist and racist."

This statement has been echoed throughout the Oppal commission hearings.

The Aboriginal Women's Council of Vancouver, in a report written for the commission, expressed concern regarding police responses to sexual assault cases against First Nations women.

"(Police) seem to have the attitude that aboriginal women and children are accessible for sex, and that if they are assaulted that is not an issue."

A report from Vancouver Rape Relief and Women's Shelter submitted at the hearings states that women are profoundly effected by discrimination in the current justice system in British Columbia.

"Their attitudes (police officer's), ignorance, manner and techniques serve to discourage, deter, and even block women's access to justice through the criminal system".

For all women, and especially for First Nations women and women of colour who have faced the double discrimination of racism and sexism, the justice system must be made accessible.

"I am looking forward to receiving the Oppal Commission and seeing his recommendations," said Graves. "I hope that the report won't just be put on the shelf and that there will be some commitment to ameliorating the situation between women and the police."

It is also the hope of the Emily collective that Justice Oppal's responsiveness towards addressing these issues demonstrated during the commission will be put into action after the report is complete.*

An open letter to Traffic and Security

At the Safety on Campus workshop for the UVic Women's Changing Images conference, we were outraged by Traffic & Security's presentation.

During the presentation by a representative of Traffic & Security, women were described as "sleazebags asking for it (to be raped) by wearing short skirts," women were repeatedly referred to as "girls", and told that sexual assault is "not an epidemic since only 1 in 4 women actually report an assault."

This highly offensive, vitriolic attack on women continued unchecked despite the attendance of the head of Traffic & Security. Shocked by this silence, we can only assume the Traffic & Security Patrol Officer would blame a rape victim for "being

stupid enough to get herself in that situation."

We demand a written apology from Traffic & Security for deeply offending workshop participants. As well, we demand that the staff of Traffic & Security undergo mandatory training immediately on how to deal sensitively and appropriately with survivors of sexual assault.

With this attitude is it any wonder why more students don't come forward to report sexual assault?

Date Rape/Dating Violence Education Campaign per:

Monique Cikaliuk
Tina Walker
Lorraine Stauffer
Danielle St. Jacques

Wenlido increases options for survival

by Shelly Marie Motz

When the woman awoke, she found herself naked with her legs and wrists bound to the bed. Her mouth was gagged. A man she knew was raping her. Unable to fight back or scream, she tried to loosen one of her wrists. The man continued to rape her and then proceeded to beat a stick against her skull. Slipping out of consciousness, she managed to get her wrist free. She removed her gag. The man was still beating her. Grasping for the stick, she cried, "Help me, God!" Her attacker began to cry. She convinced him to free her, dress her and take her to an emergency ward where he was taken into custody. He later said her voice and her plea forced him to realize he was attacking a human being.

Carol Sykes, Wenlido instructor and regional co-ordinator for W.E.S.T. (Women Educating in Self-Defense Training), tells this woman's horrific story because it

illustrates a number of facts. First, no matter how terrible the circumstances surrounding an attack, it may be possible to defend yourself if you have the will to survive and a strategy. Second, it is extremely important

...no matter how terrible the circumstances surrounding an attack, it may be possible to defend yourself if you have the will to survive and a strategy...

to assert yourself verbally. Third, attackers are most often someone you know. Fourth, self-defense can begin at any point during an attack.

Wenlido is distinct from other forms of self-defense training because it focuses on the socialization of women and children

which limits the likelihood that we will resist an attack. Wenlido impresses on women and children our right to say no, our right to defend ourselves and our right to live without guilt. It teaches only practical techniques (releases and

valuable. I do not believe it has given me a false sense of security. I do not believe it would be easy to defend myself during an attack. However, I now believe it may be possible to defend myself from an attack - even if it involved more than one individual and/or weapons.

Did you know that under Section 34 of the Canadian Criminal Code you have the right to use any reasonable force to defend yourself? Did you know that the average attack lasts at least half an hour? Sixty-two percent of sexual assault victims suffer other injuries during the attack. Statistics indicate that women who resist an attack get away more quickly and with fewer injuries than women who do not resist.

Carol stresses that in any attack situation the primary goal is to get away as soon as possible. A good self-defense course increases your options for avoiding, escaping and surviving an attack. However, Carol wants people to recognize that in some situations (like the

Montreal massacre) it may not be possible for women to get away. Women who suffer or are killed should not be held responsible for it. It is also important to acknowledge that submission is sometimes a necessary survival technique. The one woman in Montreal who was shot, yet survived, did so because she pretended to be dead. As Carol says, "As long as you're alive there's hope."

W.E.S.T. is a non-profit organization. Wenlido courses are open to all women and their children. Women with disabilities can be accommodated. Wenlido instructors are extensively trained in physical and verbal self-defense.

The UVic Women's Centre offers Wenlido courses year-round. Drop by or call 721-8353 to register. The classes are 12-15 hours long and can be taken over six weeks or during two day workshops. The cost is \$30.00 for students or \$50.00 waged.*

Female degradation isn't funny or sexy!

Our bodies, our lives

Anonymous

I lay fuming, devalued, disrespected, and above all betrayed. My partner and I, together three years, were obviously unable to communicate. I am an educated, strong, and very vocal woman, and yet I could not seem to convey not wanting to have sex this particular night, after having been woken up at 2:30a.m. The flood of emotions that overtook me after he rolled over and fell asleep was reminiscent of the sexual abuse I experienced as a child. After tossing and turning for about two hours I woke him up. We fought. He would not see that I called the experience rape. No resolution was achieved, and I remained infuriated for days. Just as my anger began to subside, it happened again. After relaying the incident, in exasperation, to a group of women in the Women's Centre, one woman gave me an article to read: "Naming the Problem: raising the Issues of Consent, Seduction

and Coercion." After I read it, (and left it lying on our bedside table for a good few days), I had a means of voicing my absolute frustration to my partner. It reminded me that this is my body, that not verbally stating NO does not mean yes, and that I am NOT obligated to 'give' sex. Although I did not recite the words from the article to my partner, I did manage to convey to him that sex, and sexuality, is not something we put on when we go to bed at night. His persistence and 'belief' that he could simply take from me something I wasn't willing to give was devastating to me in every respect. He seemed to hear and understand what I said, and ever since sex has been something mutually wonderful. We must respect ourselves and define our boundaries clearly for ourselves. We do not deserve to be made to feel so worthless. Let's remember that it is our bodies and our lives.*

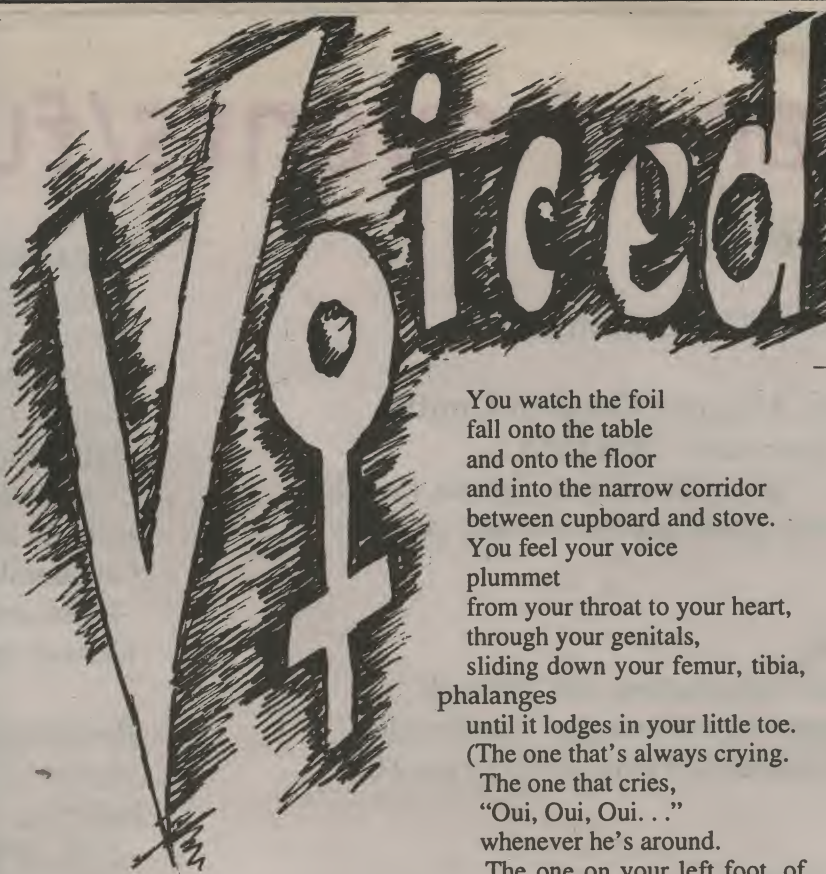


"**M**ake the tightest fist you've ever made in your life. Visualize your fist going through the board. Concentrate. Use all the reasons you have to be angry."

don't move or i'll kill you he said the tightest fist she ever made my sister kicking he ran off into the bushes it was international women's day she slept with a can of campbell's mushroom soup in a sock under her pillow for three months said she would open it when she left the apartment eating fear with a spoon the knife held over my wrist sixteen in high school hallway between classes fuck you i said he holding the knife over my wrist a man dragging a woman into a red car i was five watched it in my snowsuit red sixteen same age as my sister when it happened the first time a knife in a nice neighbourhood knowing he'd use it walking down a street in toronto seeing slaughtered pigs unloaded dangling frozen blood from hooks bald men dancing to reggae hey you gorgeous calling after me all the people at the bustop turning red bald man in undershirt shouting came back of the hand to the face just once only once he didn't mean it walking fast past the slaughtered pigs not sure whether to laugh or cry spreading fresh laundered sheets on my bed don't move or i'll kill you he said to her thinking if i had a gun maybe i'd use maybe i'd use it gets to be too much fourteen year old boys screaming as you pass them in the night laughing power to scare you jam harder a man in a leather vest leers every day watching as i walk downtown he can say anything to me what if he knows where i live once he asks me if i ever fall in love SAY HELLO he shouts NO you know i'm a liar because when we kiss FIRE they say you should scream fire throw up throw a rock through a window walk close to the curb close to the curb throw your body in front of the tires a red car scream fire people came running if their house might burn wear keys like claws until your house is burning get into the car bitch walk tall not a victim not yet want some candy little girl on the cracks over the cracks sink into cracks make deals with god or whoever dogs sense fear dogs turn vicious after the taste of fear you can't tell by looking which ones have tasted blood when he hit her only once wrestling play fighting he holds you down on the ground under him you remember that he can just because he can of mushroom soup but it's not funny anymore it's not play fighting it's a nose bleeding it's a collarbone shattering it's a

board breaking.

by Jenny Manzer



When your lover tells you he does not like to hear your voice,
you stop singing.
You regret that day you sung about love and tongues and teacups
while walking up and down a sidewalk,
stepping carefully around the weeds
that shot up from the cracks.

When he looks at you with derision
you watch
until the lines in his face twist and form a mask of adoration.
You hold your breath.
You count the seconds.
You convince yourself you imagined it.
(He wouldn't mock you.)
You watch,
from across the kitchen table,
you watch him
pull gold foil from a cigarette package
and roll it,
roll it,
roll it...
until it is a taut ball
pressed between his thumb and index finger.
(He is ambidextrous.
It could be either hand.)

You watch the foil fall onto the table and onto the floor and into the narrow corridor between cupboard and stove. You feel your voice plummet from your throat to your heart, through your genitals, sliding down your femur, tibia, phalanges until it lodges in your little toe. (The one that's always crying. The one that cries, "Oui, Oui, Oui..." whenever he's around. The one on your left foot, of course.)

When you lie together, that night,
you lie with your head to his feet
because that is how he wants to sleep.
He is getting ready to leave.
He doesn't want to see your face
or speak.
He'd rather play with your feet.
When you ask him questions, he is playing, "This little piggy."
... and this little piggy... this little piggy...
this little piggy... Did you know?
This little piggy is calloused."
You pull away,
pretend to sleep.

When he leaves without saying good-bye, leaving his keys beside the bed while you sleep,
when he leaves you defend him to your friend.
She doesn't listen.
You say, "He'll be back."
She doesn't care.
She puts you in a car and she drives you up island and you pitch a tent

and you build a fire
and you stand
with one arm stretched before you
and one arm stretched behind, then, both arms stretched out to your sides.

For the first time in months, you stand alone.
You hear waves crash with no echo of his words and you laugh.
You remember who you were before you learned to hide.

When your friend sleeps and the fire is ash,
you feel your voice reshape itself,
feel it surge to the surface of your flesh. It reaches your fingertips. It colours every hair follicle the colour of gold cigarette foil. It pushes song from your tongue,
air from your lungs.

You dance, carelessly, up and down the beach, singing.
(The songs he'd hate you sing loudest.)
You dance until your muscles quiver
and your eyelids ache.
(Did you forget how bright the moon is?)
You think
you're going to fall.
You think
"There is no one to catch me."
You think
there was something in the wine.
You haven't felt this good in months.
You feel like you're coming down but
You haven't been this strong in months.

You slip into the tent and you curl up to your friend and you sleep lulled by the rhythm of your own breath.

Shelley Marie Motz

broke?

Open Monday to Friday
SUB Building

UVSS

Sell your
Women's
Studies
reader
through
the
Campus
Used
Bookstore

A woman's body is her own!

Calendar of events/fun for women

Hot Flashes Wimmin's Cafe

8-11 pm 106 Superior St.
Takes place monthly. Call SWAG for info on dates.

Lesbian, Gay, Bisexual Alliance Drop-in Centre

11:30-2:30, Tuesdays and Thursdays. SUB 137A
Come out to the drop in center and meet new people, find out about social events, and pick up free copies of *Angles* or *Extra West*.

Queer Rights Alliance

For meeting times and more information, call 388-4449
Interested in joining the queer rights struggle? Join the QRA mediawatch committee, political lobbying group or public education committee.

Women's Night at Rumours

8-11pm Third Friday each month. 1325 Government St.
Come out for the three hours a month devoted to women at our local queer bar!

Reproductive Rights and Technologies

January 14-16, 1994 at the University of Victoria.
-A conference sponsored by the Victoria Status of Women Action Group, the U-Vic Women's Studies Department and the Pro-choice Action Network. A critical analysis of reproductive technologies. For further info. call 381-1012.

Speaking of Women in Guatemala

Friday, November 26:
2:30pm- University of Victoria, Human and Social Development Bldg A240
8:00pm- Cafe Simpatico, 1923 Fernwood
-talks with Sandra Moran of Nuestra Voz, an organization of Guatemalan women refugees, and with students who have recently returned from meeting with women's organizations in Guatemala.
-Interested in a solidarity tour to Guatemala? Learn about tours planned for next April and August!

Readings: Mary di Michele

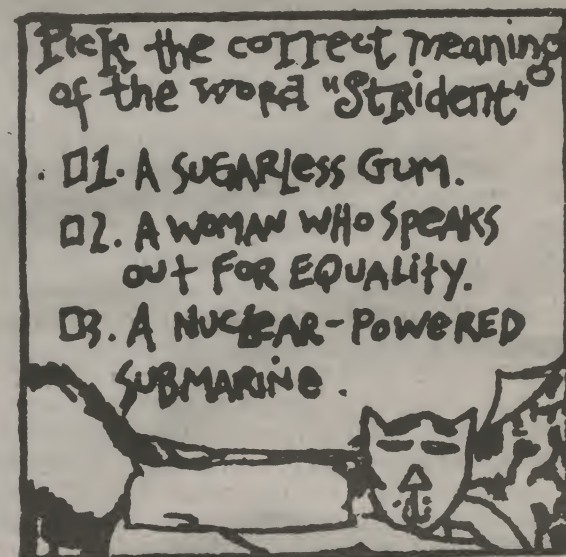
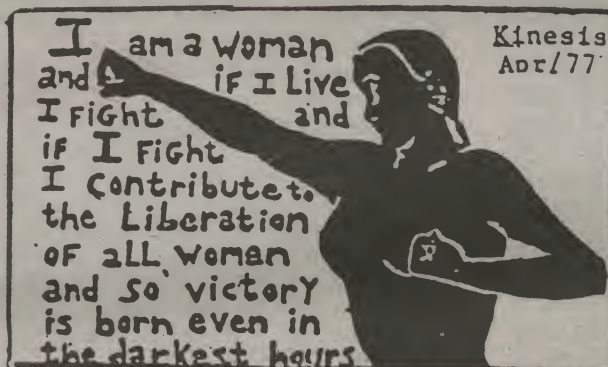
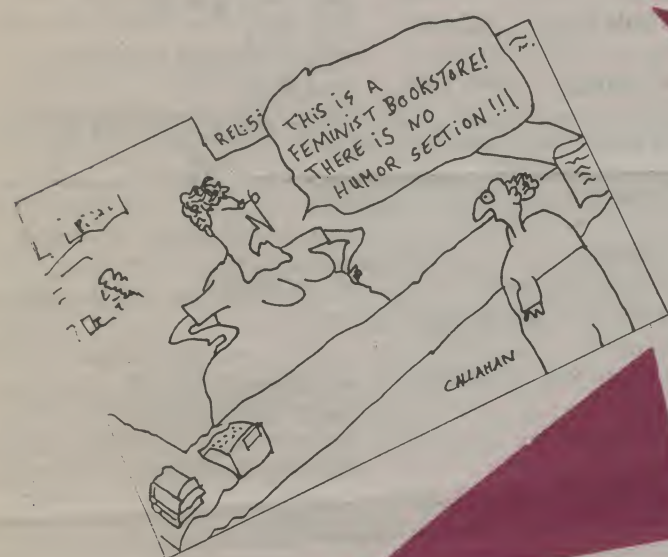
Friday, November 26. 12:30pm in room 103 of the Fine Arts Building.
-poet, novelist, editor, winner for poetry in the CBC Literary Competition in 1980, author of *Necessary Sugar* and *Immune to Gravity*, will read from *Luminous Emergencies*.
-sponsored by the U-Vic Creative Writing Department.

Women on Air

3:00-4:00pm every Sunday
-CFUV radio station's 'all women' hour of music and reporting.
-Women interested in finding out about co-hosting this program can contact Rhonda at 721-8702.

Women's Dance

Saturday, November 27 at 9:00pm. SJ Willis Hall 923 Topaz (at Quadra)
-First of the festive season! The Victoria Status of Women Action Group presents a woman only dance! Fun! Fun! Fun! Tickets \$9.00. for more info. call the SWAG office: 381-1012.



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I am not your fucking spritz head girlfriend!